

# MUSNAD IMAM-E-ÂZAM

PROPHETIC TRADITIONS NARRATED BY  
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**KITAB UL-HAJJ**

TRANSLATION & EXPLANATORY NOTES  
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## كِتَابُ الْحَجِّ

### Book of Hajj

Hajj is the 4th pillar of Islam as described by the Prophet ﷺ. It is the most sacred journey of the lifetime for the people. Hajj was declared obligatory in 9 Hijri. Obligation of Hajj is proved from Quran and hadith and its rejection is heresy. Hajj is obligatory once in a lifetime, if all the conditions are met.

Quran says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١﴾  
فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٢﴾

*Verily, the first House among all marked for the worship o, the people are that which is in Mecca abounding in blessing and a guide of all world. Therein are clear signs; the place where Ibrahim stood and whosoever enters it, is in security. And for the sake of Allah, the people are to perform pilgrimage to this House, who could find a way thither. And who denies, and then Allah is independent of entire world. (3:96)*

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ط

*And fulfil the Haj and Umrah for Allah. (2:196)*

The Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ " أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا " . فَقَالَ رَجُلٌ أَكَلْتُ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ رَسُولُ اللَّهِ ﷺ " لَوْ قُلْتَ نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ - ثُمَّ قَالَ - دَرَوْنِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سَوَالِهِمْ وَاجْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ " .

Abu Hurairah رضي الله عنه reported: Allah's

Messenger addressed us and said: O people! Allah has made Hajj obligatory for you; so perform Hajj. Thereupon a person said: Messenger of Allah, (is it to be performed)

every year? He (the Holy Prophet صلى الله عليه وسلم) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger said: If I were to say " Yes," it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it. (Sahih Muslim, Book 7, Hadith 3095)

Hajj is the name of wearing Ihram, staying at Arafat on 9th zil hajj and performing tawaf of Kabah on specific date and time.

As per Ahnāh, there are 8 conditions for Hajj and all should be fulfilled for it to become obligatory upon a person:

1. Islam: The person must be a Muslim.
2. If he is in *Dar ul-Harb* (countries which are not under Islamic rule), he must know that the Hajj is an obligation in Islam.
3. Puberty: The person should have reached puberty. Hajj done before reaching puberty will be *nafl* Hajj.
4. Sane: The person should be mentally sane and sensible.
5. To be free: Hajj is obligatory only one free people and not on slaves.
6. Healthy: The person should be healthy enough to go to Hajj on his own. It is not obligatory upon handicapped and lepers whose legs are not present. Similarly it is also not obligatory upon blinds and old aged people who cannot ride even while sitting. If a person was healthy before and fulfilled other conditions for Hajj too but did not perform it and now he has become handicapped or sick or so old that he cannot perform Hajj then he must send someone on his behalf to perform Hajj.

7. Money & travel: The person should have enough money for to and fro expenditure including travel. He should also leave enough money behind for expenditure of his dependant family members till he returns back.
8. Time: It means above 7 condition should be met during the months of Hajj i.e. Shawwāl, Dhu'l-Qi'adah and Dhu'l-Hijjah; then only it will become obligatory.

### Types of Hajj

There are three types of Hajj: *Tamattu'*, *Ifrād* and *Qirān*.

*Tamattu'* means entering ihrām for 'Umrah only during the months of Hajj. When the pilgrim reaches Mecca he performs tawāf and sa'ī for 'Umrah, and shaves his head or cuts his hair, and exits ihrām. Then when the day of al-Tarwiyah, which is the 8th of Dhu'l-Hijjah, comes, he enters ihrām for Hajj only, and does all the actions of Hajj. So, *Tamattu'* involves a complete 'Umrah and a complete Hajj.

*Ifrād* means entering ihrām for Hajj only. When the pilgrim reaches Mecca he performs *tawāf al-qudoom* (tawāf of arrival) and sa'ī for Hajj, but he does not shave or cut his hair and does not exit ihrām, rather he remains in ihrām until he exits ihrām after stoning Jamarat al-'Aqabah on the day of Eid. If he delays the sa'ī of Hajj until after the tawāf of Hajj, there is nothing wrong with that.

*Qirān* means entering ihrām for 'Umrah and Hajj either together, or entering ihrām for 'Umrah first then including Hajj in that before starting the tawāf of Hajj. That is done by intending that his tawāf and sa'ī will be for both Hajj and 'Umrah.

The actions done in *Qirān* are the same as those done in *Ifrād*, except that the pilgrim doing *Qirān* has to offer a hadīy (sacrifice) whereas the pilgrim doing *Ifrād* does not.

As per Hanafi School most virtuous is *Qirān*, then *Tamattu'* and then *Ifrād*.

### بَابُ مَا جَاءَ فِي التَّعَجُّيلِ فِي الْحَجِّ

#### Chapter on what is narrated regarding hastening the Hajj.

أَبُو حَنِيفَةَ: عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَرَادَ الْحَجَّ، فَلْيَتَعَجَّلْ».

The Prophet ﷺ said: He who intends to perform hajj should hasten to do so.

**Explanatory Note:** The Prophet صلى الله عليه وسلم mentioned the reason to hasten the Hajj in another hadith. Ibn Majah narrates:

عَنْ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ، - أَوْ أَحَدِهِمَا عَنِ الْآخَرِ، - قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ فَإِنَّهُ قَدْ يَمْرُضُ الْمَرِيضُ وَتَضِلُّ الصَّائِلَةُ وَتَغْرُسُ الْحَاجَةُ "

It was narrated from Ibn 'Abbas that Fadl said – or vice versa:

“The Messenger of Allah ﷺ said: ‘Whoever intends to perform Hajj, let him hasten to do so, for he may fall sick, lose his mount, or be faced with some need.’” (Ibn Majah, Book 25, Hadith 2994)

Sadrush Shariah Mufti Amjad Ali Aazmi writes: When a person is able to perform Hajj then it becomes obligatory upon him immediately on that year itself and now delaying it is a sin. If he does not perform it for few years then he is a *fasiq* (transgressor) and his testimony will be rejected. However whenever he performs it, it will be considered valid (*ada*) and not lapsed (*qazā*).

Unless a person's obligatory acts are completed his *nafil* acts will not be accepted. Hence it is must for all of us to perform all our missed salah, fasting, Zakat and others obligations.

### بَابُ مَا جَاءَ فِي مَغْفِرَةِ الْحَاجِّ

#### Chapter on what is narrated regarding forgiveness of the pilgrim

أَبُو حَنِيفَةَ: عَنْ عَلْقَمَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «الْحَاجُّ مَغْفُورٌ لَهُ، وَلِمَنْ اسْتَغْفَرَ لَهُ إِلَى انْتِسَاخِ الْمُحَرَّمِ.»

The Prophet ﷺ said: Pilgrim is forgiven and (those) for whom he sought forgiveness till the end of Muharram ul-Harām.

**Explanatory Note:** The Prophet صلى الله عليه وسلم mentioned about forgiveness of Haji in other ahādith also.

اذالقيت الحاج فسلم عليه وصافحه ومرة ان يستغفر لك

قبل ان يدخل بيته فانه مغفور له

If you meet a Haji, convey salaam and handshake with him and ask him to seek forgiveness for you before he goes to his house as he is forgiven by Allah. (Musnad Ahmad bin Hambal)

قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ حَجَّ فَلَمْ يَزِفْهُ وَلَمْ يَفْسُقْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

Abu Hurairah narrated that : The Messenger of Allah ﷺ said: "Whoever performs Hajj for Allah, and he does not have sexual relations nor commit any sin, then his previous sins will be forgiven." (Jami' at-Tirmidhi 811)

حَدَّثَنَا دَاوُدُ بْنُ عَجْلَانَ، قَالَ طُفْنَا مَعَ أَبِي عَقَالٍ فِي مَطَرٍ فَلَمَّا قَضَيْنَا طَوَافَنَا أَتَيْنَا خَلْفَ الْمَقَامِ فَقَالَ طُفْنَا مَعَ أَنَسِ بْنِ مَالِكٍ فِي مَطَرٍ فَلَمَّا قَضَيْنَا الطَّوَافَ أَتَيْنَا الْمَقَامَ فَصَلَّيْنَا رَكَعَتَيْنِ فَقَالَ لَنَا أَنَسٌ " ائْتِنَا الْعَمَلَ فَقَدْ غُفِرَ لَكُمْ " . هَكَذَا قَالَ لَنَا رَسُولُ اللَّهِ ﷺ . وَطُفْنَا مَعَهُ فِي مَطَرٍ .

Dawūd bin ‘Ajlan said: “We performed Tawāf with Abu ‘Iqāl in the rain, and when we finished our Tawāf , we came behind the Maqām. He said: I performed Tawāf with Anas bin Malik in the rain. When we finished the Tawāf , we came behind the Maqām and prayed two Rak’ah.’ Anas said to us: ‘Start your deeds anew, for you have been forgiven. This is what the Messenger

of Allah ﷺ said to us when we performed Tawāf with him in the rain.” (Ibn Majah, Book 25, Hadith 3237)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ كِنَانَةَ بْنِ عَبَّاسِ بْنِ مِرْدَاسٍ السُّلَمِيُّ، أَنَّ أَبَاهُ، أَخْبَرَهُ عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ . دَعَا لِأُمَّتِهِ عَشِيَّةَ عَرَفَةَ بِالْمَغْفِرَةِ فَأَجِيبَ إِنِّي قَدْ غَفَرْتُ لَهُمْ مَا خَلَا الظَّلَامَ فَلْيَنِي أَخْذُ لِلْمَظْلُومِ مِنْهُ . قَالَ " أَيْ رَبِّ إِنْ شِئْتَ أَغَطَيْتَ الْمَظْلُومَ مِنَ الْجَنَّةِ وَغَفَرْتَ لِلظَّالِمِ " . فَلَمْ يُجِبْ عَشِيَّتَهُ فَلَمَّا أَصْبَحَ بِالْمُزْدَلِفَةِ أَعَادَ الدُّعَاءَ فَأَجِيبَ إِلَى مَا سَأَلَ . قَالَ فَضَحِكَ رَسُولُ اللَّهِ ﷺ . . أَوْ قَالَ تَبَسَّمَ . فَقَالَ لَهُ أَبُو بَكْرٍ وَغُمُرُ بِأَبِي أَنْتَ وَأُمِّي إِنْ هَذِهِ لَسَاعَةٌ مَا كُنْتُ تَضْحَكُ فِيهَا فَمَا الَّذِي أَضْحَكَكَ أَضْحَكَكَ اللَّهُ سِنَّكَ قَالَ " إِنْ عَدُوُّ اللَّهِ إِلَيْسَ لَمَّا عَلِمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ اسْتَجَابَ دُعَائِي وَغَفَرَ لِأُمَّتِي أَخَذَ التُّرَابَ فَجَعَلَ يَحْنُوهُ عَلَى رَأْسِهِ وَيَدْعُو بِالْوَيْلِ وَالتُّبُّورِ فَأَضْحَكَنِي مَا رَأَيْتُ مِنْ جَزَعِهِ . "

‘Abdullah bin Kinanah bin ‘Abbas bin Mirdas As-Sulami narrated that his father told him, from his father, that the Messenger of Allah prayed for forgiveness for his nation one evening at ‘Arafāt, and the response came: “I have forgiven them, except for the wrongdoer, with whom I will settle the score in favour of the one whom he wronged.” He said: “O Lord, if you will, then grant Paradise to the one who is wronged, and forgive the wrongdoer.” No response came (that evening). The next day at Muzdalifah he repeated the supplication, and received a response to what he asked for. He (the narrator) said: “The Messenger of Allah laughed,” or he said, “He smiled. Abu Bakr and ‘Umar said to him: ‘May my father and mother be ransomed for you, this is not a time when you usually laugh. What made you laugh, may Allah make your years filled with laughter?’ He said: “The enemy of Allah, Iblīs, when he came to know that Allah answered my prayer and forgiven my nation, took some dust and started to sprinkle it on his head, uttering cries of woe and doom, and what I saw of his anguish made me laugh.” (Ibn Majah, Book 25, Hadith 3127)

This is the reason that pilgrim should do supplication for himself and his family and

whole ummah as his supplications are accepted.

There is difference of opinion between scholars that whether Hajj's minor sins are forgiven or major sins too. Our opinion is that Almighty Allah is all powerful and he can forgive all major sins as well, just like he forgives minor sins.

### بَابُ مَا جَاءَ فِي الْحَجِّ الْعَجِّ وَالنَّحْجِ

#### Chapter on what is narrated regarding Haj with raised voices and the flow of blood.

أَبُو حَنِيفَةَ: عَنْ قَيْسٍ، عَنْ طَارِقٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفْضَلُ الْحَجِّ الْعَجُّ وَالنَّحْجُ، فَأَمَّا الْعَجُّ: فَالْعَجْنَجُ، وَأَمَّا النَّحْجُ: فَتَجُّ الْبُذْنِ». قَالَ بَعْضُهُمْ: فَتَجُّ الدَّمِ. وَفِي رَوَايَةٍ أُخْرَى: «فَأَمَّا النَّحْجُ: فَتَحَرُّ الْهُدْيِ».

The most virtuous Haj is with Aj and Saj. Saj is raised voices and Aj is slaughtering the sacrificial animal. Some said: flowing of blood. In another narration, Saj is slaughtering of sacrificial animal.

**Explanatory Note:** In another hadith it is mentioned:

« أَحَبُّ الْعَمَلِ إِلَى اللَّهِ الْعَجُّ وَالنَّحْجُ »

Most beloved act to Allah is Aj and Saj  
(Ma'ani ul-Quran)

Imām Muhammad says:

أَفْضَلُ الْحَجِّ الْعَجِّ وَالنَّحْجِ وَقَالَ أَرْفَعُوا أَصْوَاتَكُمْ بِالتَّلْبِيَةِ فَإِنَّهَا شَعَارُ الْحَجِّ

Most virtuous Hajj is with Aj and Taj and that is raising your voice with talbiyah as it is sign of Hajj.

Imām Tirmizi mentions:

وَالْعَجُّ هُوَ رَفْعُ الصَّوْتِ بِالتَّلْبِيَةِ . وَالنَّحْجُ هُوَ تَحَرُّ الْبُذْنِ .

Aj is raising voice with Talbiyah and Saj is slaughtering of sacrificial animal.

Words of Talbiyah, as mentioned in hadith are:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ تَلْبِيَةَ، رَسُولِ اللَّهِ ﷺ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالْبَغْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

Narrated `Abdullah bin `Umar: The Talbiya of Allah's Messenger was : (I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you. (Sahih al-Bukhāri 1549)

Mulla Ali Qari writes:

(قَالَ الْعَجُّ وَالنَّحْجُ) بِتَشْدِيدِهَا وَالْأَوَّلُ رَفْعُ الصَّوْتِ بِالتَّلْبِيَةِ، وَالثَّانِي سَبْلَانُ دِمَاءِ الْهُدْيِ، وَقِيلَ دِمَاءُ الْأَصَاحِي. قَالَ الطَّبْرِيُّ - رَحِمَهُ اللَّهُ: وَيُحْتَمَلُ أَنْ يَكُونَ السُّؤَالُ عَنْ نَفْسِ الْحَجِّ، وَيَكُونُ الْمُرَادُ مَا فِيهِ الْعَجُّ وَالنَّحْجُ، وَقِيلَ عَلَى هَذَا يُرَادُ بِمَا لَا شَرِيكَ لَكَ لِأَنَّهُ ذَكَرَ أَوَّلَهُ الَّذِي هُوَ الْإِحْرَامُ، وَآخِرَهُ الَّذِي هُوَ التَّحَلُّلُ بِزَاقَةِ الدَّمِ، اقْتِصَارًا بِالْمُبْدَأِ وَالْمُنْتَهَى عَنْ سَائِرِ الْأَفْعَالِ، أَيْ الَّذِي اسْتَوْعَبَ جَمِيعَ أَعْمَالِهِ مِنَ الْأَرْكَانِ وَالْمَنْدُوبَاتِ،

### بَابُ مَا جَاءَ فِي مَوَاقِيتِ الْحَجِّ

#### Chapter on what is narrated regarding mawaqit of Hajj.

أَبُو حَنِيفَةَ: عَنْ يَحْيَى، أَنَّ نَافِعًا أَخْبَرَهُ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمرَ رَضِيَ اللَّهُ عَنْهُمَا، يَقُولُ: قَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَيْنَ الْمَهَلُ؟ قَالَ: «يَهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحَلِيفَةِ، وَيَهْلُ أَهْلُ الْعِرَاقِ مِنَ الْعَقِيقِ، وَيَهْلُ أَهْلُ الشَّامِ مِنَ الْجَحْفَةِ، وَيَهْلُ أَهْلُ نَجْدٍ مِنْ قَرْنٍ».

A man stood up and asked: O messenger of Allah where should one enter ihrām for Hajj? The Messenger of Allah said: "The people of Madinah should enter ihrām at Dhu'l-Hulayfa, the people of Iraq should do so at Aqīq, the people of Syria should do so at al-Juhfa, and the people of Najd should do so at Qarn."

أَبُو حَنِيفَةَ: عَنْ حَمَّادٍ، عَنْ إِبرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ: أَنَّ عُمرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ خَطَبَ النَّاسَ، فَقَالَ: مَنْ أَرَادَ مِنْكُمْ الْحَجَّ، فَلَا يُحْرِمَنَّ إِلَّا مِنَ الْمَيْقَاتِ، وَالْمَوَاقِيتِ الَّتِي وَقَّتَهَا نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ الْمَدِينَةِ، وَمَنْ مَرَّ بِهَا مِنْ غَيْرِ أَهْلِهَا دُوَّ

الْحُلَيْفَةِ، وَلَأَهْلِ الشَّامِ، وَمَنْ مَرَّ بِهَا مِنْ غَيْرِ أَهْلِهَا الْجَحْفَةِ، وَلَأَهْلِ  
نَجْدٍ، وَمَنْ مَرَّ بِهَا مِنْ غَيْرِ أَهْلِهَا قَرْنٌ، وَلَأَهْلِ الْيَمَنِ، وَمَنْ مَرَّ بِهَا  
مِنْ غَيْرِ أَهْلِهَا يَلْمَلَمُ، وَلَأَهْلِ الْعِرَاقِ، وَلِسَائِرِ النَّاسِ ذَاتُ عَرَقٍ.

Umar ibn Khattab gave sermon to people.  
He said: Who intended among you to perform Hajj, will not become muhrim except at mīqāt. The mīqāt which are specified by your Prophet ﷺ for the people of Madinah and people passing by it is at Dhu'l Hulayfa, for the people of Syria and those passing by it is at al-Juhfa, for the people of Najd and those passing by it is at Qarn, for the people of Yemen and those passing by it is at Yalamlam and for the people of Iraq and all others is at Arq.

**Explanatory Note:** Hadith of Mīqāt is also narrated by Imām Bukhāri & Imām Muslim.  
Imām Bukhāri narrates:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " يُهْلُ  
أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجَحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ  
قَرْنٍ " . قَالَ عَبْدُ اللَّهِ وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " وَيُهْلُ أَهْلُ الْيَمَنِ  
مِنْ يَلْمَلَمٍ " .

Abdullah bin `Umar said, "Allah's Messenger said: "The people of Medina should assume Ihrām from Dhul-Hulaifa; the people of Sham from Al-Juhfa; and the people of Najd from Qarn." And `Abdullah added, "I was informed that Allah's Messenger had said, "The people of Yemen should assume Ihrām from Yalamlam." (Sahih al-Bukhāri 1525)

Mīqāt is the place from where it is not allowed for a person going to Mecca without assuming ihrām, even though he is going with an intention of business or anything else.

There are 5 mīqāt :

1. Dhul Hulayfa: It is mīqāt of Madinah. Today it is called Abyaar-e-Ali. Indian or people of other nation, if they go to Medina before

Hajj then to Mecca, they should also assume Ihrām from here.

2. Zāt-e-Arq: It is the mīqāt for the people of Iraq.
3. Juhf'a: It is the mīqāt for Syrians but now it is almost non-existent. There is no population there and only a few signs are remaining which will not be known to many.  
Hence Syrians assume Ihrām from Rabigh as Juhf'a is close to it.
4. Qar'n: It is the mīqāt for people of Najd. It is close to tā'if.
5. Yalamlam: It is mīqāt for the people of Yemen. (Bahar-e-Shariat, Vol 1, Page 1067)

### بَابُ مَا جَاءَ فِي مَا يَلْبَسُ الْمُحْرِمُ

**Chapter on what is narrated regarding what kind of clothes muhrim should wear.**

أَبُو حَنِيفَةَ: عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا،  
قَالَ: يَا رَسُولَ اللَّهِ! مَاذَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ قَالَ: «لَا  
يَلْبَسُ الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا الْقَبَاءَ، وَلَا السَّرَاوِيلَ، وَلَا  
الْبُرَانِسَ، وَلَا ثَوْبًا مَسَّهُ وَرَسٌ أَوْ زَعْفَرَانٌ، وَمَنْ لَمْ يَكُنْ لَهُ نَعْلَانِ،  
فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ.»

Ibn Umar said: O Allah's apostle what kind of clothes should a Muhrim wear?" The Prophet ﷺ, said, He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfumes). And if he has no slippers, then he can use Khuffs (socks made from thick fabric or leather) but the socks should be cut short so as to make the ankles bare."

أَبُو حَنِيفَةَ: عَنْ عُمَرَ بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ  
لَمْ يَكُنْ لَهُ إِزَارٌ، فَلْيَلْبَسِ سَرَاوِيلَ، وَمَنْ لَمْ يَكُنْ لَهُ نَعْلَانِ، فَلْيَلْبَسِ  
خُفَّيْنِ.»

The Prophet ﷺ said, "Whoever has no Izār (waist sheet), can wear trousers; and whoever has no sandals, can wear Khuffs (socks made from thick fabric or leather, but cut them short below the ankles)."

**Explanatory Note:** When a person reaches miqāt he should remove all stitched clothes and socks. He should use 2 new or washed preferably white, pieces of cloth. One piece of cloth should be tied around waist covering lower body and other should be placed over the shoulders covering upper body.

Recommended actions for wearing Ihrām are:

- On reaching miqat or any place in its alignment one should do miswāk, perform wudu and take Ghushl cleansing the whole body. Even menstruating women and children should take Ghushl. If taking Ghushl is not possible then wudu will suffice however if water is harmful for sick he is not required to do tayammum.
- Men may shave their head or else comb their hairs and use perfumed hair.
- Before taking Ghushl, one should trim his nails and underarm and pubic hairs.
- Apply perfume to body and clothes however perfume which leaves behind residue should not be used.
- Men should remove stitched clothes and socks and use two new or washed pieces of clothes. One should be tied below waist to cover lower body and other should be placed over shoulders to cover upper body. For women ordinary clothes are their Ihrām.

When the miqāt arrives and it's not the disliked time, then one should perform 2 rak'ah salah with the intention of Ihrām. In first rak'ah surah Fatiha and Surah al-Kafiroon and in second rak'ah Surah Ikhlas should be read after Surah Fatiha. After completing salah, person performing only Hajj should say:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي نَوَيْتُ الْحَجَّ  
وَاحْرَمْتُ بِهِ مَخْلَصًا لِلَّهِ تَعَالَى

Person performing tamattu should say:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي نَوَيْتُ الْعُمْرَةَ  
وَاحْرَمْتُ بِهَا مَخْلَصًا لِلَّهِ تَعَالَى

Person performing qirān should say:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي  
نَوَيْتُ الْعُمْرَةَ وَالْحَجَّ وَاحْرَمْتُ بِهِمَا مَخْلَصًا لِلَّهِ تَعَالَى

11) And then say *talbiyah* thrice loudly.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ  
وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

12) Recite salutations upon the Prophet صلى الله عليه وسلم and make below supplications:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

### بَابُ مَا جَاءَ فِي الطَّيِّبِ لِلْمُحْرِمِ

#### Chapter on what is narrated regarding use of perfume by muhrim.

أَبُو حَنِيفَةَ: عَنْ إِبْرَاهِيمَ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ ابْنَ  
عُمَرَ، أَيَطَّيَّبُ الْمُحْرِمُ؟ قَالَ: لِأَنْ أَصْبَحُ أَنْصَحُ قَطْرَانًا، أَحَبُّ إِلَيَّ  
مِنْ أَنْ أَصْبَحُ أَنْصَحُ طَبِيبًا، فَأَتَيْتُ عَائِشَةَ، فَذَكَرْتُ لَهَا، فَقَالَتْ: أَنَا  
طَبِيبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَطَافَ فِي أَزْوَاجِهِ، ثُمَّ  
أَصْبَحَ تَغْنِي: مُحْرَمًا.

Ibrahīm bin Muntashir narrated from his father that he said: I asked Ibn Umar: Can a muhrim use perfume? He said: It is dearer to me to rub tar (on my body) than to enter upon the state of Ihrām (in a state) of shaking off the perfume." He (the narrator) said: I went to 'A'isha and told her about this statement of his (of Ibn 'Umar). Thereupon she said: I applied perfume to the Messenger of Allah and he then went round his wives and then entered upon the state of Ihrām in the morning.

**Explanatory Note:** Imām Bukhārī narrates:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، أَنَّهُ سَمِعَ أَبَاهُ . وَكَانَ أَفْضَلَ أَهْلِ زَمَانِهِ .  
يَقُولُ سَمِعْتُ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . تَقُولُ طَبِيبْتُ رَسُولَ اللَّهِ ﷺ  
يَدْعَى هَاتَيْنِ حِينَ أُحْرَمَ، وَلِحِلِّهِ حِينَ أَحَلَّ، قَبْلَ أَنْ يَطُوفَ . وَبَسَطَتْ  
يَدَيْهَا .

Narrated `Abdur-Rahman bin Al-Qasim:

I heard my father who was the best man of his age, saying, "I heard `Aisha saying, 'I perfumed Allah's Apostle ﷺ with my own hands before finishing his Ihrām while yet he has not performed Tawāf -al- Ifada.' She spread her hands (while saying so.)" (Sahih al-Bukhāri 1754)

Imām Muslim narrates:

عَنْ عَائِشَةَ، - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِحِلِّهِ وَلِحِرَمِهِ.

'A'isha said:

I applied perfume to the Messenger of Allah ﷺ as he became free from Ihrām and as he entered upon it. (Sahih Muslim 1189 d)

It is proven from sunnah that it is recommended to use perfume before wearing the Ihrām.

Imām Nawawi writes:

وفيه دلالة على استحباب الطيب عند إرادة الإحرام ، وأنه لا بأس باستدامته بعد الإحرام ، وإنما يحرم ابتداءه في الإحرام ، وهذا مذهبنا ، وبه قال خلائق من الصحابة والتابعين وجمهير المحدثين والفقهاء ، منهم سعد بن أبي وقاص ، وابن عباس وابن الزبير ومعاوية وعائشة وأم حبيبة وأبو حنيفة والثوري وأبو يوسف وأحمد وداود وغيرهم ، وقال آخرون بمنعه منهم : الزهري ومالك ومحمد بن الحسن ، وحكي أيضا عن جماعة من الصحابة والتابعين ، قال القاضي : وتأول هؤلاء حديث عائشة هذا على أنه تطيب ثم اغتسل بعده ، فذهب الطيب قبل الإحرام

In this hadith there is proof of recommendation to use perfume at wearing Ihrām and that it doesn't matter if its scent sustains after wearing Ihrām. However applying perfume after wearing Ihrām is haram. This is our doctrine and this is the doctrine of majority of companions, tabi'een and majority of scholars of hadith and fuqaha. Among them are Sa'd bin Abi Waqqas, Ibn Abbas, Ibn Zubair, Mua'viya, A'isha, Umme Habibah, Abu Hanifah, Sawri, Abu Yusuf, Ahmad and Dawud etc. Other group of prohibited it and they are: Zuhri, Malik, Muhammad bin Hasan. It is also narrated from a group of companions and tabayin. Qazi says: Interpretation of

hadith of Aisha is that she used to apply perfume to the prophet ﷺ and he used to take bath later, hence scent used to leave before wearing Ihrām.

### بَابُ مَا جَاءَ فِي التَّمَتُّعِ

#### Chapter on what is narrated regarding Tamattu.

أَبُو حَنِيفَةَ: عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَصْحَابَهُ أَنْ يُحِلُّوا مِنْ إِحْرَامِهِمْ بِالْحَجِّ، وَيَجْعَلُوهَا عُمْرَةً.

The Prophet ﷺ ordered his companions to change their Ihrām of Hajj to that of Umrah.

أَبُو حَنِيفَةَ: عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا أَمَرَ بِهِ فِي حَجَّةِ الْوَدَاعِ، قَالَ سُرَاقَةُ بْنُ مَالِكٍ: يَا رَسُولَ اللَّهِ! أَخْبَرْنَا عَنْ عُمْرَتِنَا، أَلَنَا خَاصَّةٌ أَمْ لِلْأَبَدِ؟ قَالَ: «هِيَ لِلْأَبَدِ».

Jabir narrated: When the Apostle of Allah ordered us what he ordered during farewell pilgrimage, Suraqa bin Malik said: O Apostle of Allah, inform us about our Umrah, is it specific to us or forever? The Prophet صلى الله عليه وسلم said: It is forever.

**Explanatory Note:** During the days of *Jabilyyah* performing Umrah during the days of Hajj was considered offensive and prohibited. To stop this ignorance the Prophet ﷺ asked his companions, who had assumed the Ihrām for Hajj, to change it to Umrah. On this Suraqa bin Malik asked is it only for them and forever and the Prophet ﷺ replied it is forever.

The companions changed the Ihrām to Umrah, performed umrah and became halal later they assumed Ihrām for Hajj and performed Hajj with the Prophet صلى الله عليه وسلم. This is called Hajj Tamattu.



أَبُو حَنِيفَةَ: عَنْ أَهْلَيْهِ، عَنْ رَجُلٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَدِمَتْ، وَهِيَ مُتَمَتِّعَةٌ، وَهِيَ حَائِضٌ، فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَفَضَتْ عُمْرَتَهَا.

A'isha reached Mecca with the intention of Tamattu Hajj and her menstruation started. So the Apostle of Allah asked her to void her Umrah.

أَبُو حَنِيفَةَ: عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَدِمَتْ مُتَمَتِّعَةٌ، وَهِيَ حَائِضٌ، فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَفَضَتْ عُمْرَتَهَا.

A'isha reached Mecca with the intention of Tamattu Hajj and menstruation started. So the Apostle of Allah asked her to void her Umrah.

أَبُو حَنِيفَةَ: عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَدِمَتْ مُتَمَتِّعَةٌ، وَهِيَ حَائِضٌ، فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَفَضَتْ عُمْرَتَهَا، وَاسْتَأْنَفَتِ الْحَجَّ، حَتَّى إِذَا فَرَغَتْ مِنْ حَجِّهَا، أَمَرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَصُدَّرَ إِلَى التَّنْعِيمِ مَعَ أَخِيهَا عَبْدِ الرَّحْمَنِ .

A'isha reached Mecca with the intention of Tamattu Hajj and menstruation started. So the Apostle of Allah asked her to her Umrah and wear ihrām afresh for Hajj. When she completed her Hajj the Prophet ﷺ ordered her to go to at-ta'eem with her brother Abdur Rahman.

أَبُو حَنِيفَةَ: عَنْ أَهْلَيْهِ، عَنْ رَجُلٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَبَحَ لِرَفُضَتِهَا الْعُمْرَةَ بَقْرَةً.

The Apostle of Allah slaughtered a cow for Aishah voiding her Umrah.

أَبُو حَنِيفَةَ: عَنْ عَبْدِ الْمَلِكِ، عَنْ رِيعِيِّ بْنِ جِرَاشٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ لِرَفُضَتِهَا الْعُمْرَةَ بِدَمٍ

The Apostle of Allah ordered her to slaughter an animal for voiding her umrah.

أَبُو حَنِيفَةَ: عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ: يَا نَبِيَّ اللَّهِ! يَصُدِّرُ النَّاسُ بِحَجَّةٍ وَعُمْرَةٍ، وَأَصُدِّرُ بِحَجَّةٍ؟ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ الرَّحْمَنِ بْنِ أَبِي

بَكْرٍ، فَقَالَ: «انْطَلِقْ بِهَا إِلَى التَّنْعِيمِ، فَلْتَهَلِّ، ثُمَّ لَتَفْرُغْ مِنْهَا، ثُمَّ لَتَعْجَلْ عَلَيَّ، فَإِنِّي أَنْتَظِرُهَا بِطَنِي الْعَقَبَةِ.»

O the Apostle of Allah, people are going for Hajj and Umrah and I'm going only for Hajj? So the Prophet ﷺ ordered Abdur Rahman bin Abu Bak'r and said : Go with her to Tan'eem, then enter ihrām for umrah and when she finishes it get her back to me soon. I will be waiting for her at batan uqabah.

Explanatory Note: Aisha's entered Mecca for Tamattu Hajj and her menstruation started before she could perform tawāf for Umrah so the Prophet ﷺ voided her Hajj. The Prophet ﷺ asked her to go to Tan'eem with her brother to assume ihrām for her lapsed umrah and later slaughtered a cow as dum (compensation).

Women with Haiz and Nifās should perform all the acts of Hajj & Umrah except doing tawāf of the Ka'ba.

Imām Nawawi writes:

صحة إحرام النفساء والحائض ، واستحباب اغتسالهما للإحرام ، وهو مجمع على الأمر به ، لكن مذهبنا ومذهب مالك وأبي حنيفة والجمهور أنه مستحب ، وقال الحسن وأهل الظاهر : هو واجب ، والحائض والنفساء يصح منهما جميع أفعال الحج إلا الطواف وركعتيه ؛ لقوله ﷺ : " اصنعي ما يصنع الحاج غير أن لا تطوفي " وفيه : أن ركعتي الإحرام سنة ليستا بشرط لصحة الحج ؛ لأن أسماء لم تصلهما .

It is our doctrine and the doctrine of Malik and Abu Hanifah and majority of the scholars that it is recommended (i.e. Women with menstruation and post natal bleeding taking Ghusl for Ihrām)

Hasan and Ahluz Zahir said: It is necessary. It is allowed for menstruation and post natal bleeding women to do all the acts of Hajj except Tawāf and offer it's 2 raka'h salah as the Prophet ﷺ said: Do all the acts of Hajj except tawāf . 2 raka'h of Ihrām are sunnah and it is not the condition for validity of

Hajj as Asm'a did not offer it. (*Sharah Nawawi ala Muslim*)

### بَابُ مَا جَاءَ فِي أَكْلِ الْمُحْرِمِ حَمِّ الصَّيْدِ

#### Chapter on what is narrated regarding eating game meat by muhrim.

أَبُو حَنِيفَةَ: عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: تَذَكَّرْنَا حَمَّ صَيْدٍ يَصِيدُهُ الْحَلَالُ، فَيَأْكُلُهُ الْمُحْرِمُ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَائِمٌ، فَارْتَفَعَتْ أَصْوَاتُنَا، فَاسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ: «فِيمَ يَتَنَارَعُونَ؟» فَقُلْنَا: فِي حَمِّ صَيْدٍ يَصِيدُهُ الْحَلَالُ، فَيَأْكُلُهُ الْمُحْرِمُ؟ قَالَ: «فَأَمَرْنَا بِأَكْلِهِ.»

On the authority of Talha bin Ubaidillah, he said: we were discussing regarding game meat that whether it can be eaten by muhrim while the Apostle of Allah was sleeping. Our voices rose so the Prophet ﷺ woke up and asked: Regarding what you are fighting? We said: About eating of game meat by muhrim which is struck by non-muhrim. He said: He allowed us to eat it.

أَبُو حَنِيفَةَ: عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجْتُ فِي رَهْطٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَيْسَ فِي الْقَوْمِ حَلَالٌ غَيْرِي، فَتَطَرْتُ نَعَامَةً، فَسَرْتُ إِلَى فَرَسِي، فَرَكِبْتُهَا وَعَجَلْتُ عَنْ سَوَاطِي، فَقُلْتُ لَهُمْ: نَاوِلُونِيهِ فَأَبَوْهُ، فَتَزَلْتُ عَنْهَا، فَأَخَذْتُ سَوَاطِي، فَطَلَبْتُ النَّعَامَةَ، فَأَخَذْتُ مِنْهَا حَمًّا، فَأَكَلْتُ وَأَكَلُوا.

On the authority of Abu Qatadah, he said: I came out with a group of companions of the Prophet ﷺ; there was no one non-muhrim except me. I saw wild donkeys and went to my horse. I seated on it and I forgot to take lash. So I asked them: Get me the lash but they denied. So I got down from my horse and picked up my lash and set out for wild donkeys. I captured one of them. I ate from it and my other muhrim friends.

**Explanatory Note:** It is known from this hadith that if an animal is killed by a non-muhrim it can be eaten by muhrim if muhrim did not help in catching or killing

the animal in any way. This is the doctrine of Imām Abu Hanifah.

If a non-muhrim captured and slaughtered an animal and muhrim did not indicated towards the animal, neither helped him nor asked him to do it, then it is allowed for muhrim to eat the slaughtered animal. (Hidāya)

### بَابُ مَا جَاءَ فِي مَا يُجُوزُ لِلْمُحْرِمِ قَتْلُهُ

#### Chapter on what is narrated regarding killing by Muhrim

أَبُو حَنِيفَةَ: عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «يَقْتُلُ الْمُحْرِمُ الْفَأْرَةَ وَالْحَيَّةَ وَالْكَلْبَ الْعُقُورَ وَالْحِدَاةَ وَالْعُقْرَبَ.»

The Apostle of Allah said: The muhrim may kill mouse, snake, voracious dog, kite and scorpion.

**Explanatory Note:** In another hadith crow is also mentioned:

Imām Bukhāri narrates:

قَالَتْ خَفْصَةُ قَالَتْ رَسُولُ اللَّهِ ﷺ " خَمْسٌ مِنَ الدَّوَابِّ لَا خَرَجَ عَلَى مَنْ قَتَلَهُنَّ الْغَرَابُ وَالْحِدَاةُ وَالْفَأْرَةُ وَالْعُقْرَبُ وَالْكَلْبُ الْعُقُورُ ."

Narrated Hafsa: Allah's Messenger said, "It is not sinful (of a Muhrim) to kill five kinds of animals, namely: the crow, the kite, the mouse, the scorpion and the rabid dog." (Sahih al-Bukhāri 1828)

So there are total 6 vermin animals which should be killed in haram and non harām by muhrim and non-muhrim.

### بَابُ مَا جَاءَ فِي نِكَاحِ الْمُحْرِمِ

#### Chapter on what is narrated regarding marriage of muhrim.

أَبُو حَنِيفَةَ: عَنْ يَمَّاكٍ، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ بِنْتَ الْحَارِثِ، وَهُوَ مُحْرِمٌ.

On the authority of Ibn Abbās, he said: The Apostle of Allah ﷺ married Maymūnah bint Haaris while he was muhriim.

**Explanatory Note:** This hadith is also narrated by Imām Muslim in his Sahīh.

عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ .

Ibn 'Abbas reported: Allah's Messenger صلى الله عليه وسلم married Maimuna while he was a Muhrim. (Sahih Muslim 1410 b)

There is difference of opinion among scholars on whether a muhriim can marry or not as there are other traditions narrated regarding prohibition of marriage of muhriim.

Imām Nawawī writes: Imām Malik, Imām Shāfāī, Imām Ahmad and majority of scholars from sahāba and those came after them deem that marriage of muhriim is not valid and they rely on ahadīth narrated in this chapter. Imām Abu Hanifah and other scholars of Kūfa say: marriage (of muhriim) is valid due to hadīth regarding Maimuna. (Sharah Nawawī)

#### بَابُ مَا جَاءَ فِي حَجَامَةِ الْمُحْرِمِ

#### Chapter on what is narrated regarding cupping of muhriim.

أَبُو حَنِيفَةَ: عَنْ حَمَّادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ، وَهُوَ مُحْرِمٌ.

Allah's Messenger was cupped while he was in the state of Ihrām.

**Explanatory Note:** Similar ahadith are mentioned in Sahih Bukhāri and other books. For example:

عَنِ ابْنِ عَبَّاسٍ، قَالَ اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ.

Narrated Ibn `Abbas: The Prophet صلى الله عليه وسلم was cupped while he was in a state of Ihrām. (Sahih al-Bukhāri 5695)

عَنِ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ، وَهُوَ مُحْرِمٌ وَاخْتَجَمَ وَهُوَ صَائِمٌ.

Narrated Ibn `Abbas:

The Prophet ﷺ was cupped while he was in the state of Ihrām, and also while he was observing a fast. (Sahih al-Bukhāri 1938)

Mufti Ahmad Yār Khān Na`imi writes under this hadith:

It doesn't mean that the Prophet صلى الله عليه وسلم was muhriim as well as fasting and he got cupped as understood by some scholars, instead these are two different instances i.e. the Prophet ﷺ had cupping during ihrām as well as during fasting. Hence it is known that cupping does not invalidate ihrām nor fast but in Ihrām it is required that hairs are not removed otherwise atonement will be compulsory. From this hadith it is also understood that cupping neither invalidates fast nor make its undesirable (makruh). This is the statement of Imām Azam Abu Hanifah. This hadith is a strong proof of Imām Azam that the fast of the person who got cupping and the one who cupped him, remain valid and does not invalidate. (Mir'at ul-Manajeeh, Vol. 3, Page 228)

#### بَابُ مَا جَاءَ فِي اسْتِلامِ الرُّكْنِ وَالْحَجَرِ

#### Chapter on what is narrated regarding touching yemeni corners and black stone.

أَبُو حَنِيفَةَ: عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: مَا تَرَكْتُ اسْتِلامَ الْحَجَرِ مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ.

On the authority of Ibn Umar, he said: I have not failed to touch black stone since I saw the Messenger of Allah touching it.

**Explanatory Note:** This hadith is also mentioned in Sahih Bukhāri & Muslim and other books of Sihah Sitta.

Imām Bukhāri narrates:

عَنِ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ مَا تَرَكْتُ اسْتِلامَ هَذَيْنِ الرُّكْنَيْنِ فِي شِدَّةٍ وَلَا رَخَاءٍ، مُنْذُ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُمَا

Ibn `Umar said, "I have never missed the touching of these two stones of Ka`ba (the Black Stone and the Yemenite Corner) both

in the presence and the absence of crowds, since I saw the Prophet ﷺ touching them."

Ka'aba has 4 corners. The corner of black stone and yemenite corner are called 'Yamaniyān' and other 2 corners are called 'Shāmiyān'. The virtue of these two stones (Yamaniyān) is that they are placed as per the original foundation laid by the Prophet Ibrahim, because of this reason both the stones are glorified and only black stone is kissed as it is from heaven. It became black due to sins of people.

Imām Tirmizi narrates:

قَالَ رَسُولُ اللَّهِ ﷺ " نَزَلَ الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ وَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي آدَمَ "

The Messenger of Allah said: "The Black Stone descended from the Paradise, and it was whiter than milk, then it was blackened by the sins of the children of Adam." (Jami' at-Tirmidhi 877)

وَقَالَ أَيْضًا: وَأَمَّا تَثْقِيلُ الْأَمَّاكِنِ الشَّرِيفَةِ عَلَى قَصْدِ التَّيَرُكِ، وَكَذَلِكَ تَثْقِيلُ أَيْدِي الصَّالِحِينَ وَأَرْجُلِهِمْ فَهُوَ حَسَنٌ مَحْمُودٌ بِإِعْتِبَارِ الْقَصْدِ وَالْيَتَةِ، وَقَدْ سَأَلَ أَبُو هُرَيْرَةَ الْحَسَنَ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنْ يَكْشِفَ لَهُ الْمَكَانَ الَّذِي قَبْلَهُ، رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ سِرَّتَهُ، فَقَبِلَهُ تَبَرُّكًا بِآثَارِهِ وَذَرِيَّتِهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ كَانَ ثَابِتَ الْبُنَائِي لَا يَدْعُ يَدَ أَنَسٍ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ، حَتَّى يَقْبِلَهَا، وَيَقُولُ: يَدَ مَسْتِ يَدَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... عَنِ الْإِمَامِ أَحْمَدَ أَنَّهُ غَسَلَ قَمِيصًا لِلشَّافِعِيِّ وَشَرَبَ الْمَاءَ الَّذِي غَسَلَهُ بِهِ، وَإِذَا كَانَ هَذَا تَعْظِيمَهُ لِأَهْلِ الْعِلْمِ فَكَيْفَ بِمَقَادِيرِ الصَّحَابَةِ؟ وَكَيْفَ بِآثَارِ الْأَنْبِيَاءِ، عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ؟

Imām Badruddin Ay'ni writes:

My Shaykh Zainuddin also said: kissing holy places with the intention of gaining blessings, similarly kissing the hands and feet of pious people is also good and recommended with goal and intention of gaining blessings. Abu Hurairah asked Imām Hasan to show him the place where the Prophet ﷺ used to kiss him and it was belly button so Abu Hurairah kissed it to gain blessing from that place and his progeny. Sabit Bunani wouldn't let the hand of Anas until he would kiss them and he would say:

These hands touched the hands of the Prophet ﷺ...

It is narrated regarding Imām Ahmad that he washed the shirt of Imām Shafii and drank the water used for washing it. If this is the respect of scholars then what high respect sahaba deserve? And how much respect should be given to the heritage of the Prophet ﷺ? (Umdatul Qari)

We should be afraid of our sins as when the sins can blacken a stone then what effect would it have on our heart and mind. Hence we must always try to avoid all types of sin and do istigfār as much as possible throughout the day.

عَنْ رَسُولِ اللَّهِ ﷺ قَالَ " إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْةٌ سَوْدَاءٌ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سَقَلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَمْلَأَ قَلْبُهُ وَهُوَ الرَّأْسُ الَّذِي ذَكَرَ اللَّهُ : ( كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ) "

The Messenger of Allah said: "Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the 'Ran' which Allah mentioned: 'Nay, but on their hearts is the Ran which they used to earn.'" (Tirmizi, Book 47, Hadith 3654)

أَبُو حَنِيفَةَ: عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا أَنْتَهَيْتُ إِلَى الرُّكْنِ الْيَمَانِيِّ إِلَّا لَقِيتُ عَنْدهُ جِبْرِيْلَ». وَعَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! تُكْثِرُ مِنْ اسْتِلَامِ الرُّكْنِ الْيَمَانِيِّ؟ قَالَ: «مَا أَتَيْتُ عَلَيْهِ قَطُّ، إِلَّا وَجِبْرِيْلُ قَائِمٌ عَنْدهُ، يَسْتَغْفِرُ لِمَنْ يَسْتَلِمُهُ.»

The Apostle of Allah said: Whenever I reached Yemeni corner I met Jibra'eel near it. It is narrated on the authority of At'a bin Abi Rabaah that a man asked: O Apostle of Allah, you touch Yemeni corner excessively? He said: I near came to it but found Jibra'eel standing near it, seeking forgiveness who touches it.

أَبُو حَنِيفَةَ: عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَقُولُ بَيْنَ الرُّكْنِ وَالْحَجَرِ الْأَسْوَدِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ، وَالْفَقْرِ، وَالذُّلِّ، وَمَوَاقِفَ الْحِزْبِ فِي الدُّنْيَا وَالْآخِرَةِ.»

The Apostle of Allah used to say between two corners and black stone: O Allah, I seek refuge in thee from disbelief, poverty, abasement and the places of disgrace in this world and the next.

أَبُو حَنِيفَةَ: عَنْ حَمَّادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَيْتِ، وَهُوَ شَاكٍ عَلَى رَاحِلَتِهِ يَسْتَلِمُ الْأَرْكَانَ. وَفِي رَوَايَةٍ، قَالَ: طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَهُوَ شَاكٍ عَلَى رَاحِلَتِهِ.

On the authority of Ibn Abbās, he said: The Apostle of Allah performed tawāf (of the Kaba) while riding his camel due to sickness. He would touch all corners. In another narration he said: The Apostle of Allah performed tawāf between Safa and Marwa while he was riding on his camel due to sickness.

أَبُو حَنِيفَةَ: عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ.

The Apostle of Allah walked swiftly from stone to stone.

**Explanatory Note:** *Ramal* in Arabic means walking boldly and hastily, taking shorter steps, lifting the legs forcefully, keeping the chest out and moving the shoulders simultaneously.

It is Sunnah for men to do ramal in first three circuits (tawāf) and walk normally in next 4 circuits.

### بَابُ مَا جَاءَ فِي الْجُمُعِ بِعَرَفَةَ

#### Chapter on what is narrated regarding combining prayers at Arafat.

أَبُو حَنِيفَةَ: عَنْ يَحْيَى بْنِ أَبِي حَيَّةٍ أَبِي جُنَابٍ، عَنْ هَانِي بْنِ زَيْدٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أَفْضَلُنَا مَعَهُ مِنْ عَرَفَاتٍ، فَلَمَّا

نَزَلْنَا جَمْعًا أَقَامَ، فَصَلَّيْنَا الْمَغْرِبَ مَعَهُ، ثُمَّ تَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ دَعَا بِمَاءٍ، فَصَبَّ عَلَيْهِ، ثُمَّ أَوَى إِلَى فِرَاشِهِ، فَقَعَدْنَا نَنْتَظِرُ الصَّلَاةَ طَوِيلًا، ثُمَّ قُلْنَا: يَا أَبَا عَبْدِ الرَّحْمَنِ! الصَّلَاةُ، فَقَالَ: أَيُّ صَلَاةٍ؟ فَقُلْنَا: الْعِشَاءُ الْآخِرَةُ، فَقَالَ: أَمَّا كَمَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَدْ صَلَّيْتُ.

وَفِي رَوَايَةٍ: عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

On the authority of Ibn Umar, he said: We departed with him (Ibn Umar) from Arafat. When we reached Muzdalifa we stayed there. Then we prayed maghrib with him. He then moved forward and prayed 2 raka'h and asked for water and poured it over himself and then lay down at his bed. We waited long for him. We said: O Abu Abdur Rahman! Come for prayers. He asked: Which prayer? We said: for Eisha. Then he said: I prayed the way the Apostle of Allah had prayed.

In another narration, on the authority of Ibn Umar, The Apostle of Allah combined Maghrib & Eisha prayers together.

أَبُو حَنِيفَةَ: عَنْ عَدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ وَالْعِشَاءَ فِي حَجَّةِ الْوَدَاعِ بِالْمُزْدَلِفَةِ.

Narrated from Abu Ayyub, he said: I prayed Maghrib and Eisha prayers with the Apostle of Allah during farewell pilgrimage at Muzdalifah.

أَبُو حَنِيفَةَ: عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ، بِأَذَانٍ وَإِقَامَةٍ وَاحِدَةٍ.

Narrated from Abu Ayyub, the Apostle of Allah prayed Maghrib & Eisha together with a single Azān and Iqāmah.

**Explanatory Note:** As per Hanafi school of jurisprudence it is not allowed for a traveller or a dweller to combine two prayers at the same time except: At Arafat, where Zohar and Asar are combined and prayed together at the time of Zohar and

At Muzdalifah, where Maghrib and Eisha are combined and prayed together at the time of Eisha.

Imām Tirmizi narrates:

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: "مَنْ جَمَعَ بَيْنَ الصَّلَاتَيْنِ مِنْ غَيْرِ عُذْرٍ فَقَدْ أَتَى بَابًا مِنْ أَبْوَابِ الْكِبَائِرِ"

Ibn Abbas narrated that: The Prophet صلى الله عليه وسلم said: "Whoever combines two prayers without any excuse then he has committed something from the major sins." (Jami` at-Tirmidhi 188)

However a person can pray Zuhar just before its time ends and pray Asar at its immediate start time. Similarly a person can pray Maghrib at its ending time and pray Eishā at its immediate starting time.

Imām Mūsli writes:

قال : ( ولا يجمع بين صلاتين في وقت واحد في حضر ولا سفر )  
لقوله تعالى : ( إن الصلاة كانت على المؤمنين كتابا موقوتا ) أي مؤقتا ، وفي الجمع تغيير الوقت ، ويجوز الجمع فعلا لا وقتا ، وهو تأويل ما روي : " أنه - ﷺ - جمع بين صلاتين " ، وتفسيره أنه يؤخر الظهر إلى آخر وقتها ، ويقدم العصر في أول وقتها .

Do not combine two prayers at the same time neither while residing nor while travelling. As Almighty Allah says: *Prayer has been decreed upon the believers a decree of specified times.* (4:103) and in combining there is change of time. It is allowed to combine in action but not at same time. It is interpretation of that the Prophet صلى الله عليه وسلم combined two prayers. Its explanation is that Zuhar is delayed till its last time and advance praying Asar to its start time. (al-Ikhtiyar, Kitāb us-Salat)

Imām Shami writes:

للمسافر والمريض تأخير المغرب للجمع بينهما وبين العشاء فعلاً. كما في الحلية وغيرها. أي أن تصل في آخر وقتها والعشاء في أول وقتها

It is allowed for a traveller and sick to delay Maghrib to combine it with Eisha, in actions, as it is mentioned in Hiliyah and other books, that is, he prays Maghrib at its ending time and Eisha at its starting time. (Fatāwa Shāmi, Kitāb us-Salāt)

## بَابُ مَا جَاءَ فِي رَمْيِ الْجِمَارِ

### Chapter on what is narrated regarding the lapidation of pillars

أَبُو حَنِيفَةَ: عَنْ سَلَمَةَ، عَنِ الْحَسَنِ الْعَرِينِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ عَجَّلَ صَعْفَةَ أَهْلِهِ، وَقَالَ لَهُمْ: «لَا تَرْمُوا جَمْرَةَ الْعَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ».

On the authority of Ibn Abbas that the Apostle of Allah sent weak members of his family early and told to them: Do not lapidate the pillar of Uqbah until the sun rises.

أَبُو حَنِيفَةَ: عَنْ حَمَّادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعْفَةَ أَهْلِهِ، وَقَالَ لَهُمْ: «لَا تَرْمُوا جَمْرَةَ الْعَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ».

On the authority of Ibn Umar, he said The Apostle of Allah sent his weak family members and told them: Do not lapidate the pillar of Uqbah until the sun rises.

**Explanatory Note:** It is allowed for weak and sick people to leave Muzdalifah before sunrise.

Sadrush Shariah Mufti Amjad Ali Aāzmi writes: The time to stay at Muzdalifah is from onset of Faj'r till sunrise. If someone didn't stay during this period then is wuqūf (to stay) is lapsed. If he passed by this place then wuqūf is done. Dum is wajib on the one who moved away from here before onset of Faj'r, except for sick, women and so weak that rush would harm him hence moved earlier, then there is nothing on them. (Bahār-e-Shari'at, Part: 6)

أَبُو حَنِيفَةَ: عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

وَفِي رَوَايَةٍ: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَدَفَ الْفَضْلَ بْنَ عَبَّاسٍ، وَكَانَ غُلَامًا حَسَنًا، فَجَعَلَ يُلَاحِظُ النِّسَاءَ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْرِفُ وَجْهَهُ، فَلَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

وَفِي رَوَايَةٍ: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ الْفَضْلِ أَخِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

The Apostle of Allah threw pebbles at pillar of Aqbah. In another narration, narrated from Ibn Abbas, The Apostle of Allah made al-Fadl bin Abbas ride behind him and he was beautiful child, he started looking at the women and the Apostle of Allah turned his face away from them. The Prophet ﷺ threw pebbles at pillar of Uqbah. In another narration, narrated Ibn Abbas from al-Fadl, his brother that the Prophet ﷺ would continue to recite Talbiya until throwing pebbles at pillar of Uqbah.

### بَابُ مَا جَاءَ فِي الرُّكُوبِ عَلَى بَدَنَتِهِ

#### Chapter on what is narrated regarding riding the animal for sacrifice.

أَبُو حَنِيفَةَ: عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ: «ارْكَبْهَا».

Anas narrated, the Apostle of Allah saw a man driving his sacrificial animal. The Prophet ﷺ said: Ride on it.

**Explanatory Note:** This hadith is narrated by Imām Bukhārī and Imām Muslim but with different wordings. Imām Bukhārī narrates:

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ "ارْكَبْهَا". قَالَ إِنَّهَا بَدَنَةٌ. قَالَ "ارْكَبْهَا". قَالَ إِنَّهَا بَدَنَةٌ. قَالَ "ارْكَبْهَا". ثَلَاثًا.

Narrated Anas: The Prophet ﷺ saw a man driving a Badana. He said, "Ride on it." The man replied, "It is a Badana." The Prophet ﷺ said (again), "Ride on it." He (the man) said, "It is a Badana." The Prophet ﷺ said thrice, "Ride on it." (Sahih al-Bukhārī 1690)

Imām Muslim narrates:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ "ارْكَبْهَا". قَالَ يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ. فَقَالَ "ارْكَبْهَا وَتِلْكَ". فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

Abu Hurairah reported that Allah's Messenger saw a person who was driving a sacrificial camel (and told him to ride on it.

Thereupon he said: Messenger of Allah, it is a sacrificial camel. He told him again to ride on it; (when he received the same reply) he said: Woe to you, (he uttered these words on the second or the third reply). (Sahih Muslim 1322 a)

Imām Nawawi states that there are different doctrines regarding riding the sacrificial animal

Imām Shafa'i says: A person can ride it if it is necessary otherwise he should not ride it. He should ride with courtesy without hurting it. This is one of the statements of Imām Malik too.

Another statement by Imām Malik and Imām Ahmad is that a person can ride it without necessity too but without harming it.

Imām Azam says: he should not ride it except when he cannot find anything else to ride on. (Sharah Nawawi, Chapter: It is permissible to ride the sacrificial animal if necessary)

### بَابُ مَا جَاءَ فِي التَّمَتُّعِ وَالْقِرَانِ

#### Chapter on what is narrated regarding Tamattu and Qirān

أَبُو حَنِيفَةَ: عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الصَّبِيِّ بْنِ مَعْبُدٍ، قَالَ: أَقْبَلْتُ مِنَ الْجَزِيرَةِ حَاجًّا، فَمَرَرْتُ بِسَلْمَانَ بْنِ رَبِيعَةَ، وَزَيْدِ بْنِ صُوحَانَ، وَهُمَا شَبِيحَانِ بِالْعُدْيَةِ، فَسَمِعَايَ أَقُولُ: لَبَيْكَ بِعُمْرَةٍ وَحَجَّةٍ، فَقَالَ أَحَدُهُمَا: هَذَا الشَّخْصُ أَضَلُّ مِنْ بَعِيرِهِ، وَقَالَ الْآخَرُ: هَذَا أَضَلُّ مِنْ كَذَا وَكَذَا، قَالَ: فَمَضَيْتُ حَتَّى إِذَا قَضَيْتُ نُسُكِي مَرَرْتُ بِأَمِيرِ الْمُؤْمِنِينَ عُمَرَ، فَأَخْبَرْتُهُ: كُنْتُ رَجُلًا بَعِيدَ الشُّقَّةِ، فَاصْبِرْ الدَّارِ أَذِنَ اللَّهُ لِي فِي هَذَا الْوَجْهِ، فَأَخْبَبْتُ أَنْ أَجْمَعَ عُمْرَةً إِلَى حَجَّةٍ، فَأَهْلَلْتُ بِمَا جِئْتُ، وَلَمْ أَنْسَ، فَمَرَرْتُ بِسَلْمَانَ بْنِ رَبِيعَةَ، وَزَيْدِ بْنِ صُوحَانَ، فَسَمِعَايَ أَقُولُ: لَبَيْكَ بِعُمْرَةٍ وَحَجَّةٍ مَعًا، فَقَالَ أَحَدُهُمَا: هَذَا أَضَلُّ مِنْ بَعِيرِهِ، وَقَالَ الْآخَرُ: هَذَا أَضَلُّ كَذَا وَكَذَا، قَالَ: فَصَنَعْتُ مَاذَا؟ قَالَ: مَضَيْتُ، فَطُفْتُ طَوَافًا لِعُمْرَتِي، وَسَعَيْتُ سَعْيًا لِعُمْرَتِي، ثُمَّ عُدْتُ، فَفَعَلْتُ مِثْلَ ذَلِكَ، ثُمَّ بَقِيتُ حَرَامًا أَصْنَعُ كَمَا يَصْنَعُ الْحَاجُّ، حَتَّى إِذَا قَضَيْتُ آخِرَ نُسُكِي، قَالَ: هَدَيْتَ لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

On the authority of Dhabbiy bin Ma'bad, he said: I came to perform Hajj from Jazirah. I passed by Sulaymān bin Rabīyah and Zaid

bin Sawhān, they were leader of the area 'Uzaybah'. They heard me saying talbiyah for Umrah and Hajj together. One among them said (regarding me) that this man is more misguided than his camel and the other said: he is misguided than so and so. I kept going my way and completed my Hajj. I passed by Amīr ul-Muminīn Umar and told him that I am a man from far flung area and my home is at a remote place. Allah granted me the opportunity of this Hajj so I preferred to combine Umrah with Hajj so I assumed ihrām for both together and I didn't do this by mistake. Then I passed by Sulaymān bin Rabīyah and Zaid bin Sawhān they heard me saying talbiyah for Umrah and Hajj together. So, one of them said: He more misguided than his camel and the other said he is more misguided than so and so. Umar asked what you did. I said: I continued on my way, I performed tawāf for my Umrah and did sa'i for my Umrah and came back and did same (i.e. tawāf and sa'i for Hajj) and continued to be in ihrām and continued doing like pilgrims do until I performed slaughtering at last. Umar said: You are granted the guidance of your prophet ﷺ Muhammad.

وَفِي رَوَايَةٍ: عَنِ الصَّبِيِّ بْنِ مَعْدٍ، قَالَ: كُنْتُ حَدِيثَ عَهْدٍ بِنَصْرَانِيَّةٍ، فَقَدِمْتُ الْكُوفَةَ أُرِيدُ الْحَجَّ فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَأَهْلَ سَلْمَانَ بْنِ رَبِيعَةَ وَزَيْدُ بْنُ صُوحَانَ بِالْحَجِّ وَحَدَهُ، وَأَهْلَ الصَّبِيِّ بِالْحَجِّ وَالْعُمْرَةِ، فَقَالَ: وَبِحُكِّ مَتَّعْتَ، وَقَدْ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُتَعَةِ، فَقَالَ لَهُ: وَاللَّهِ لَأَنْتَ أَضَلُّ مِنْ بَعِيرِكَ، قَالَ: نَقْدُمُ عَلَى عُمَرَ وَتَقْدُمُونَ، فَلَمَّا قَدِمَ الصَّبِيُّ مَكَّةَ طَافَ بِالْبَيْتِ، وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ لِعُمْرَتِهِ، ثُمَّ رَجَعَ حَرَامًا لَمْ يَحُلِّلْ مِنْ شَيْءٍ، ثُمَّ طَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِحِجَّتِهِ، ثُمَّ أَقَامَ حَرَامًا لَمْ يَحُلِّلْ مِنْهُ حَتَّى أَتَى عَرَفَاتٍ، وَفَرَّغَ مِنْ حَجَّتِهِ، فَلَمَّا كَانَ يَوْمَ النَّحْرِ حَلَّ فَأَهْرَقَ دَمًا لِمُنْعَتِهِ، فَلَمَّا صَدَرُوا مِنْ حَجَّتِهِمْ مَرُّوا بِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ زَيْدُ بْنُ صُوحَانَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّكَ نَهَيْتَ عَنِ الْمُتَعَةِ، وَإِنَّ الصَّبِيَّ بْنَ مَعْدٍ قَدْ مَتَّعَ، قَالَ: صَنَعْتَ مَاذَا يَا صَبِيٍّ؟ قَالَ: أَهْلَلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ بِالْحَجِّ وَالْعُمْرَةِ، فَلَمَّا قَدِمْتُ مَكَّةَ طُفْتُ بِالْبَيْتِ وَطُفْتُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِعُمْرَتِي، ثُمَّ رَجَعْتُ حَرَامًا لَمْ أَحُلِّلْ مِنْ شَيْءٍ، ثُمَّ طُفْتُ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِحِجَّتِي، ثُمَّ أَقَمْتُ حَرَامًا يَوْمَ

النَّحْرِ، فَأَهْرَقْتُ دَمًا لِمُنْعَتِي، ثُمَّ أَحَلَلْتُ، قَالَ: فَضَرَبَ عُمَرُ عَلَى ظَهْرِهِ، وَقَالَ: هَدَيْتَ لِسَنَّتِي نَبِيَّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In another narration on the authority of Dhabbiy bin Ma'bad, he said: I had left Christianity some time back and came to Kūfa during the caliphate of Umar with the intention to perform Hajj. Sulayman and Zaid bin Sawhān assumed ihrām for Hajj only and I assumed for Hajj and Umrah both. They said: Woe to you! Indeed the Prophet prohibited from Hajj tamattu. They (also) said: By Allah, you are more misguided than your camel. He (Subayy) said: we will go to Umar (and would ask him to decide). When Dhabbiy reached Mecca he did tawāf of K'ābah and sa'i between safa and marwah for his umrah. He then came back in the state of ihrām and did not allow and did not become halal and remain in ihrām. He did tawāf of K'ābah and sa'i between sawa and marwah for his Hajj. He remained in the state of harām until he came to Arafāt and finished his Hajj. On the day of 10<sup>th</sup> Zil Hajj he became halāl and sacrificed animal for tamattu. When they returned from their Hajj they passed by Umar bin Khattāb. Zaid bin Sawhān said to him: O Amīr ul-Muminīn! Indeed you prohibited tamattu but Dhabbiy performed tamattu. Umar asked Dhabbiy: What did you do? He replied: I assumed ihrām for Umrah and Hajj, O Amīr ul-Muminīn! So when I came to Mecca, I did tawāf of K'ābah and sa'i between safa and marwah for my umrah. I returned back in the state of ihrām then I did tawāf of K'ābah and sa'i between safa and marwah for my Hajj. I remained in the state of ihrām till the 10<sup>th</sup> of zil hajj and sacrificed an animal for my tamattu and left my ihrām. Umar placed his hand on his back and said: you are granted the guidance of your prophet ﷺ.

وَفِي رَوَايَةٍ: عَنِ الصَّبِيِّ، قَالَ: خَرَجَ هُوَ وَسَلْمَانُ بْنُ رَبِيعَةَ وَزَيْدُ بْنُ صُوحَانَ يُرِيدُونَ الْحَجَّ، قَالَ: فَأَمَّا الصَّبِيُّ فَقَرَنَ الْحَجَّ وَالْعُمْرَةَ جَمِيعًا، وَأَمَّا سَلْمَانُ وَزَيْدٌ فَأَفْرَدُوا الْحَجَّ، ثُمَّ أَقْبَلَا عَلَى الصَّبِيِّ يُلُومَانِهِ فِيمَا صَنَعَ، ثُمَّ قَالَ لَهُ: أَنْتَ أَضَلُّ مِنْ بَعِيرِكَ، تَقْرُونَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ، وَقَدْ نَهَى أَمِيرُ الْمُؤْمِنِينَ عَنِ الْعُمْرَةِ وَالْحَجِّ، قَالَ:



تَقْدُمُونَ عَلَى عُمَرَ وَأَقْدُمُ، فَمَضَوْا حَتَّى دَخَلُوا مَكَّةَ، فَطَافَ  
بِالْبَيْتِ لِعُمْرَتِهِ، وَسَعَى بَيْنَ الْكَعْبَةِ وَالْمَرْوَةِ لِعُمْرَتِهِ، ثُمَّ عَادَ وَطَافَ  
بِالْبَيْتِ لِحَجَّتِهِ، ثُمَّ سَعَى بَيْنَ الْكَعْبَةِ وَالْمَرْوَةِ، ثُمَّ أَقَامَ حَرَامًا كَمَا هُوَ  
لَمْ يَحِلَّ لَهُ شَيْءٌ حَرَّمَ عَلَيْهِ، حَتَّى إِذَا كَانَ يَوْمُ النَّحْرِ ذَبَحَ مَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ شَاةً، فَلَمَّا قَضَوْا نُسُكَهُمْ مَرُّوا بِالْمَدِينَةِ،  
فَدَخَلُوا عَلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ سُلَيْمَانُ وَزَيْدٌ: يَا أَمِيرَ  
الْمُؤْمِنِينَ! إِنَّ الصَّبِيَّ قَرَنَ بِالْحَجِّ وَالْعُمْرَةِ، قَالَ: صَنَعْتَ مَاذَا؟ قَالَ:  
لَمَّا قَدِمْتُ مَكَّةَ طُفْتُ طَوَافًا لِعُمْرَتِي، ثُمَّ سَعَيْتُ بَيْنَ الْكَعْبَةِ وَالْمَرْوَةِ  
لِعُمْرَتِي، ثُمَّ عُدْتُ فَطُفْتُ بِالْبَيْتِ لِحَجَّتِي، ثُمَّ سَعَيْتُ بَيْنَ الْكَعْبَةِ  
وَالْمَرْوَةِ لِحَجَّتِي، قَالَ: ثُمَّ صَنَعْتَ مَاذَا؟ قَالَ: أَقَمْتُ حَرَامًا لَمْ يَحِلَّ  
لِي شَيْءٌ حَرَّمَ عَلَيَّ، حَتَّى إِذَا كَانَ يَوْمُ النَّحْرِ ذَبَحْتُ مَا اسْتَيْسَرَ مِنْ  
الْهَدْيِ شَاةً، قَالَ: فَضَرَبَ عُمَرُ عَلَى كَتِفِهِ، ثُمَّ قَالَ: هَدَيْتَ لِسُنَّتِهِ  
نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In another narration on the authority of Dhabbīy that he, Sulaimān bin Rabīyah and Zaid bin Sūhān started with the intention of performing Hajj. Dhabbīy assumed ihrām for Umrah and Hajj together while Sulaimān and Zaid assumed ihrām only for Hajj. When they came to Dhabbīy they reproached him about his act. They said: You are more misguided than your camel. You combine umrah and Hajj and indeed Amīr ul-Muminīn prohibited umrah and Hajj together. Dhabbīy said: We will go to Umar (and ask about it). The narrator says, they went on until they reached Mecca. He did tawāf of K'ābah for his Umrah and saī between Safa and Marwah for his Umrah then he came back and did tawāf for his Hajj and then did saī between Safa and Marwah and remained in ihrām until the day of 10<sup>th</sup> of zil hajj sacrifice a goat from whatever he could get. When they completed their Hajj they came to Madinah and went to Umar. Sulaimān said to him: O Amīr ul-Muminīn! Dhabbīy combined Umrah and Hajj. Umar asked Dhabbīy: What did you do? Dhabbīy said: When I reached Mecca, I did tawāf for my Umrah and then performed saī between Safa and Marwah for my Umrah then I returned and performed tawāf of K'ābah for my Hajj and then I performed saī between Safa and Marwah for my Hajj. Umar asked: What did you do later? Dhabbīy replied: I remained in

the state of Ihrām until the day of 10<sup>th</sup> of zil hajj. I sacrificed a goat from whatever I could find. The narrator says: Umar placed his hand to his shoulder and said: you are granted the guidance of your prophet صلى الله عليه وسلم.

### بَابُ مَا جَاءَ فِي فَضْلِ الْعُمْرَةِ فِي رَمَضَانَ

#### Chapter on what is narrated regarding virtue of performing Umrah in Ramadan.

أَبُو حَنِيفَةَ: عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً».

Narrated Ibn Abbas, The Prophet صلى الله عليه وسلم said: Umrah during Ramadan is equivalent to Hajj.

**Explanatory Note:** This hadith is also narrated in other books of Sihah Sitta.

عَنْ عَطَاءٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. يُخْبِرُنَا يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ لِامْرَأَةٍ مِنَ الْأَنْصَارِ سَمَّاهَا ابْنُ عَبَّاسٍ، فَتَسِيَتْ اسْمَهَا " مَا مَنَعَكَ أَنْ تَحْجِي مَعَنَا ". قَالَتْ كَانَ لَنَا نَاضِحٌ فَزَكَيْتُهُ أَبُو فَلَانٍ وَإِثْنُهُ لِرِزْوَجِهَا وَإِثْنُهَا. وَتَرَكْتُ نَاضِحًا نَتَّصِحُ عَلَيْهِ قَالَ " فَإِذَا كَانَ رَمَضَانُ اعْتَمِرِي فِيهِ فَإِنَّ عُمْرَةً فِي رَمَضَانَ حَجَّةٌ ". أَوْ نَحْوًا مِمَّا قَالَ.

Narrated Ata: I heard Ibn `Abbas saying, "Allah's Messenger asked an Ansari woman (Ibn `Abbas named her but `Ata' forgot her name), 'What prevented you from performing Hajj with us?' She replied, 'We have a camel and the father of so-and-so and his son (i.e. her husband and her son) rode it and left one camel for us to use for irrigation.' He said (to her), 'Perform `Umrah when Ramadan comes, for `Umrah in Ramadan is equal to Hajj (in reward),' or said something similar." (Sahih al-Bukhārī 1782)

عَنْ وَهْبِ بْنِ خَنْبَشٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ. " عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً "

It was narrated from Wahb bin Khanbash that the Messenger of Allah said: "Umrah during Ramadan is equivalent to Hajj (i.e. in

reward)." (Ibn Majah, Book 25, Hadith 3105)

عن ابن عباس، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ. "عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حِجَّةً"

It was narrated from Ibn 'Abbas that the Messenger of Allah said: "Umrah during Ramadan is equivalent to Hajj." (Ibn Majah, Book 25, Hadith 3108)

The Prophet ﷺ even described doing umrah in Ramadan as doing umrah with him.

قَالَ "إِنَّ عُمْرَةَ فِي رَمَضَانَ تُقْضِي حِجَّةً مَعِيَ"

The Prophet ﷺ said: "Perform 'Umrah in the month of Ramadan, (as it is equivalent to Hajj or Hajj with me (in reward)). (Sahih al-Bukhāri 1863)

أَبُو حَنِيفَةَ: عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ عَلَى بَعِيرٍ أَوْزَقَ إِلَى سَوَادٍ، وَهُوَ نَاقَتُهُ الْقُصْوَاءُ، مُتَقَلِّدًا بِقَوْسِهِ، مُتَعَمِّمًا بِعِمَامَةٍ سَوْدَاءَ مِنْ وَبَرٍ.

Narrated Ibn Umar, he said: On the day of the conquest of Mecca, the Prophet صلى الله عليه وسلم was riding on a blackish camel. She was famous as Qaswa, he had hung bow from her neck and was wearing a black turban made from fur of camel.

**Explanatory Note:** Wearing turban is an emphasized and regular sunnah of the Prophet ﷺ. There are many hadith narrated regarding virtues of wearing turban. We quote a few from Fatāwa Ridawiyah.

عن ابن عمر رضي الله تعالى عنهما قال سمعت رسول الله صلى الله تعالى عليه وسلم يقول صلاة تطوع او فريضة بعمامة تعدل خمسا وعشرين صلاة بلا عمامة وجمعة بعمامة تعدل سبعين جمعة بلا عمامة

The Prophet ﷺ said: A fard or nafil salah with turban is equal to 25 salah without turbans and one jum'ah salah with turban is equal to 70 jum'ah salah without turban.

فرق ما بيننا وبين المشركين العباء على القلانس

The Prophet ﷺ say: The difference between us and the polytheists is that we wear turbans over caps. (Sunan Abi Dawud 4078)

العباء تيجان العرب

Turbans are the crowns of Arabs. (al-Firdaus)

العباء تيجان العرب فإذا وضعوا العباء وضعوا عزهم

Turbans are crown of Arabs, when would leave wearing turbans they would lose their honour. (Jam'e as-Shaghir)

اعتموا تزدادوا حلما

Wear turbans, your clement will increase. (Mo'ajjam al-Kabir)

لا تزال امتي على الفطرة ما لبسوا العباء على القلانس

My ummah will remain on truth untill they wear turban over cap. (al-Firdaus)

هكذا تكون تيجان الملكة

The Prophet ﷺ pointed towards turbans and said crowns of Angles are like this. (Kan ul-Ummal)

ان الله تعالى اكرم هذه الامة بالعصائب

Indeed Almighty Allah honored this ummah with turbans. (Kan ul-Ummal)

Minimum length of turban is 5 hands and maximum length is 7 hands.

Turban can be of any color but wearing black is sunnah. There are numerous hadith reported regarding the Prophet ﷺ wearing black turban.

عن جابر، أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ .

It was narrated from Jabir that the Prophet ﷺ entered Mecca wearing a black turban. (Ibn Majah, Book 24, Hadith 2929)

عن جعفر بن عمرو بن حُرَيْثٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ النَّبِيَّ ﷺ عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ .

'Amr b. Huraith quoting his father said: I saw the Prophet ﷺ on the pulpit and he

wore a black turban, and he let both the ends hang between his shoulders. (Sunan Abi Dawud 4077)

**بَابُ مَا جَاءَ فِي زِيَارَةِ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**  
**Chapter on what is narrated regarding**  
**visiting the Prophet ﷺ's grave.**

أَبُو حَنِيفَةَ: عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: مَنْ  
 السُّنَّةُ أَنْ تَأْتِيَ قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قِبَلِ الْقِبْلَةِ،  
 وَتَجْعَلَ ظَهْرَكَ إِلَى الْقِبْلَةِ، وَتَسْتَقْبِلَ الْقَبْرَ لَوَجْهِكَ، ثُمَّ تَقُولَ:  
 السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Narrated Ibn Umar that he said: The Sunnah way is that you visit the grave of the Prophet ﷺ from the side of Qiblah. You keep your back towards Qiblah and face towards the grave and say: Peace and blessings of Allah be upon you O Prophet ﷺ.

**Explanatory Note:** This hadith mentions and supports 2 unanimous acts and belief of Ahlus Sunnah. First one is visiting the blessed shrine of the Prophet ﷺ after/before Haj/Umrah and second is the belief of Prophets being alive in their graves.

Visiting the blessed shrine of the Prophet ﷺ is one of the greatest oblation and virtuous act. According to some scholars it is sunnah. Some consider it as wajib and some even call it as fard. As per Ahnaf, it is close-to-wajib act. It is better to make sole intention of visiting the blessed shrine of the Prophet ﷺ. There is difference of opinion of scholars on virtuousness of Mecca and Medina. However there is consensus of scholars that the part of earth which is touching the blessed body of the Prophet ﷺ in grave is sublime than earth, skies, throne and chair and even Ka'ba itself. Imām Haskafi writes:

مَا ضَمَّ أَعْضَاءَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَإِنَّهُ أَفْضَلُ مَطْلَقًا حَتَّى  
 مِنَ الْكَعْبَةِ وَالْعَرْشِ وَالْكَرْسِيِّ . وَزِيَارَةُ قَبْرِهِ مَنْدُوبَةٌ ، بَلْ قِيلَ  
 وَاجِبَةٌ لِمَنْ لَهُ سَعَةٌ

The part of the earth which touches the blessed body of the Prophet ﷺ is absolutely the most sublime place, better than even Ka'aba, throne and chair. Visiting the blessed shrine is recommended and it is wajib for those who have the means to visit it.

Shaykh Abdul Haq Muhaddith Dehalvi compiled ahadith in his book 'Jazb ul-Qulūb ila Diraril Mahbūb' on visiting the blessed shrine of the Prophet ﷺ. We present a few from there:

- Who visits my grave, my intercession is assured for him.
- Who visits my grave, my intercession is valid for him.
- Who came to visit me and he doesn't any work other than visiting me then it upon me to be his intercessor on the day of judgement.
- Who visits my grave after death post Hajj, is like who visited me in my life.
- Who performed Hajj and did not visit me indeed he indeed hurt me.
- Who visits me in Madinah, I will be his intercessor and witness.
- Who visits me intentionally he will be my neighbour on the day of judgement and who dies in Mecca or Madinah, he will be free from the torment on the day of judgement.

Under hadith 1 Shaykh Abdul Haq writes: there is a sign that the visitor of holy shrine will die on Islam and this will be by the virtue of the Prophet ﷺ as for the intercession of a person his end on Islam is obligatory. (Jazb ul-Qulūb Ila Diyaril Mahbūb, Page 242)

Imām Ahmad Rida writes in 'Fatāwā Ridawwiya':

Visiting the embodiment of purity, the leader of the Prophet ﷺs is indeed and certainly, with the consensus of all Muslims is from the best oblation and most virtuous act, whose virtuousness and goodness will not be rejected by anyone but by a misguided and deviant or a complete

illiterate, an absentminded and a slave of devil, may Allah forbid.

There is definite unanimity in this regard. And why not when the Quran itself calls and allures Muslims towards it. Allah the exalted say: *And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the messenger should intercede for them then surely, they would find Allah Most Relenting, Merciful.* (4: 64)

In our books of jurisprudence (i.e. books of Hanafi School) like ‘Manāsik Fārsi’, ‘Tabrāblisi’, ‘Kirmāni’, ‘Ikhtiyār Sharah Mukhtār’, ‘Fatāwa Zahīriyyah’, ‘Fath ul-Qadīr’, ‘Khazānat ul-Muftiyīn’, ‘Mansak Mutawast’, ‘Maslak Mutaqast’, ‘Minhul Ghaffār’, ‘Marāqiy al-Falāh’, ‘Hāshiyā Tahtāwiyyah Alā Marāqiyil Falāh’, ‘Majma ul-Anhar’, ‘Sunan ul-Huda’ and ‘Alamgīrī’ etc. it is mentioned as being close to wajib. There is even a statement from the founder of school, Imām Azam regarding this. It is mentioned in ‘Jazb ul-Qulūb’: As per Abu Hanifah visiting the Prophet ﷺ is from the best of recommended actions and highly commendable act and close to status of wajib.

Some Maliki and Shāfai scholars clearly mention it as wajib and same is narrated from Zahiri School of jurisprudence. Imām Ibn ul-Hājī Makki Maliki in ‘Madkhal’ and Imām Subuki Shāfai in ‘Tehzīb ut-Tālib’ narrate from Imām Abdul Haq bin Muhammad: Imām Abu Imrān Fasi Maliki said visiting the blessed shrine of the Prophet ﷺ is wajib.

Imām Qādi Ayādh in ‘Shifā’ narrates from Imām Abu Amr: It is wajib to travel to the blessed shrine of the Prophet ﷺ.

Some Shāfai scholars deem visiting the blessed shrine obligatory as Hajj. Allamah Abdul Ghani ibn Ahmad bin Shāh Abdul Quddūs Chishti Gangohi, student of Imām Allamah Ibn Hajar Makki writes in ‘Sunan ul-Huda’: I heard my teacher i.e. Ibn Hajar saying that visiting the blessed shrine according to some of our Shāfai scholars is

wajib like Hajj and per them there is no difference between Fard and Wajib.

They (i.e. Scholars) are unanimous on considering it sin who doesn’t visit. However it is affirmed that whosoever even after having the means doesn’t visit is blessed shrine is indeed deprived, blamed, ill fated, sinner, unjust and cruelty. We seek forgiveness from Allah about what he doesn’t please him. Indeed scholars of past and present have been severely rebuking and stigmatizing the one who doesn’t visit the blessed shrine hence it cannot be due to leaving a mustahab act. Allamah Rahmatullah student of Imām Ibn Hummām states in ‘Lubāb’: Not visiting blessed shrine is great negligence and extreme disrespect. (Fatāwa Ridawiyah, Vol 1. Page 22)

Prophet ﷺ are alive in their graves: This hadith also clearly means the prophet ﷺ is alive in his grave. This is the reason why a visitor is required to address salām direct to the Prophet ﷺ. There are numerous hadith which prove that the Prophet ﷺ are alive in their graves.

Ibn Majah narrate from the authority of Abu Darda’

عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ. " أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ مَشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنْ أَحَدًا لَنْ يُصَلِّيَ عَلَيَّ إِلَّا عُرِضَتْ عَلَيَّ صَلَاتُهُ حَتَّى يَفْرَغَ مِنْهَا " . قَالَ فُلْتُ وَبَعْدَ الْمَوْتِ قَالَ " وَبَعْدَ الْمَوْتِ إِنَّ اللَّهَ حَرَّمَ عَلَيَّ الْأَرْضَ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ " . فَتَنَبَّأَ اللَّهُ حَتَّى يُرَزَّقَ .

It is narrated from Abu Darda’ that the Messenger of Allah said:

“Send a great deal of blessing upon me on Fridays, for it is witnessed by the angels. No one sends blessing upon me but his blessing will be presented to me, until he finishes them.” A man said: “Even after death?” He said: “Even after death, for Allah has forbidden the earth to consume the bodies of the Prophet ﷺ, so the Prophet ﷺ صلى الله عليه وسلم of Allah is alive and receives

provision.” (Ibn Majah, Book 6, Hadith 1706)

Imām Ba’yhaqi compiled 21 hadith on this topic and wrote a specific book named as ‘Hayāt ul-Ambiyā fi Qubūrihim’. We copy 5 hadith here:

- The Prophet ﷺ said: The Prophet ﷺs are alive in their graves and they pray.
- The Prophet ﷺ said: The Prophet ﷺs are not left in their grave for more than 40 nights but they pray in front of their lord till the time trumpet is blown (on the day of judgement)
- The Prophet ﷺ said: I passed by Mūsa while he was standing and praying in his grave.
- The Prophet ﷺ said: Send blessings upon me abundantly on Friday as no one sends the blessing upon me but his blessings are presented to me.
- The Prophet ﷺ said: Send blessings upon me abundantly on every Friday as blessings of my ummah is presented to me on every Friday. Whosoever sends more blessings upon me he will be closer to me in heavens.

Imām Ahmad Rida was asked about a Hafiz who rejects the belief of *Hayāt ul-Ambiyā* and virtuousness of the blessed city of Madinah.

He replied: Khalid (i.e. Hafiz) is deviant and with corrupt beliefs and it is not permissible to make him Imām. The life of the Prophet ﷺ (in grave) and other Prophet صلى الله عليه وسلم is proved from Quran, hadith and by consensus of scholars. Rejecting the virtuousness of Madinah and making people return (from Mecca without visiting) is an act of devil and against the consensus of Muslims. [Fatāwā Ridawiyah, Vol, Page]